

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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VOL. XXI

RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 15, 1836.

For the Intelligencer.

REV. S. S. JOCELYN'S REPLY

TO THE REV. LEONARD BACON.

[Concluded from page 291.]

The principle that "*property acquired under the law, is always to be held sacred,*" must be primarily in view of another fact, that the grand principles of law are those of equity, which is professed at least to be the case with the common law. Starting with this great fact, the unjust laws and usages of the English nation, when fully investigated by the people, will be regarded as invalid, and every thing held under them, because contrary to the grand principles of British common law. Such a triumph has at least once been obtained, in the famous case of the slave, James Somerset, when Granville Sharp by his keen sense of justice, at a time when the whole nation were asleep to the claims of the slave, so presented the first and grand principle of the British law, that Lord Mansfield for the first time saw those principles or usages which had become practical law, which protected masters in

their hold upon slaves as property in England to be invalid, and the grand principle was recovered, that there could be no slave in England.

Stewart who owned James Somerset, had acquired him under the law in the colony of Virginia, and being protected by the uniform usage of British jurists before, could claim that "property acquired under the law is always to be held sacred," and why should he not. "England had become a slave market, and advertisements such as the following disgraced the metropolis:—

PUBLIC ADVERTISER. *Tuesday, 28th Nov. 1769.*

"To be sold, a black girl, the property of J. B.; eleven years of age, who is extremely handy, works at her needle tolerably, and speaks English perfect well—is of excellent temper and willing disposition. Enquire of Mr. Owens, at the Angel Inn, behind St. Clement's church, in the Strand." How much property is now held in England wickedly under the sanction of usages which have become principles of law in practice, as in the above case, I know not; but when the grand principles of common law, which are founded upon natural justice, shall be applied, the holders of that property will find its sacredness of no more avail to them, than Somerset as property, was to Stewart.

The government of this country is professedly based upon the grand principle that "God has created all men equal, and has endowed them with certain inalienable rights, among which are life, liberty and the pursuit of happiness." It will be found that this is not a mere "rhetorical flourish," but being the first grand principle of our original social compact, from which all the other correct principles of our constitution and government have flowed, will yet be the resort in our extremities—a "self-evident" principle which will sweep away the excrecences of our system, and make many of the state and national laws securing men as property, as inoperative as those laws and usages of England which were before the triumph of the British common law through the indefatigable labors of Granville Sharp, considered sacred.

Your reference to the wrongs of the poor in England and the world generally, as presenting difficulties in our way, should rather strengthen our determination to press the doctrine which I assume. If just principles are dangerous to despotism throughout the world, then let them be pressed the more vigorously. I doubt not that the aristocracy and hierarchy of England would deprecate the influence of these principles, and even if we should fare worse at their hands than George Thompson did in this country, as you suppose we should, what would it prove? That the doctrine was not true?—was not necessary?—The question is not, how it would be received, but, is it just? is it righteous?

Suppose the Lords spiritual of England and Ireland should come out and acknowledge their gains to be unjust, and begin to distribute them to the poor, and set themselves voluntarily to the repeal of every law which gave them a legal title to the very crumbs of the laborer. Who would not rejoice at the act even if they should reduce themselves to the living of a common curate. Who would

not say it was a splendid example of the power of just principles? What would be the effect if such examples should be given? How it would light up the countenance of the broken hearted! How it would fill the desolate with rejoicing! Who would not trust the experiment, and believe it safe and happy, because just and good? How it would make way for the word of God, that it might run and be glorified! Such a day will never come but by the pressure of truth to the quick, and the continued clamor of the perishing and their advocates. Such a day will never come without a resistance of the claims of the wolves in sheep's clothing, who are contented with nothing short of the fleece of the sheep. That resistance should be the peaceful refusal to comply with claims so atrocious. This peaceful resistance even unto suffering, if need be, will "agitate, agitate, AGITATE," until these principles which will regenerate the land, shall have become triumphant. That there is a struggle commenced among men, between the antagonist principles of justice and oppression, of a severer character than the world ever saw, is not to be doubted, for which let the God of the oppressed who bringeth deliverance to the poor be praised, for the issue is not doubtful.

Your remarks with regard to the unprofitableness of slave labor, as a whole compared with free labor, are just. They are the views of the Anti-Slavery men of Great Britain and this country. It is a point which has long been maintained, and in opposition to the claim of compensation for slaves on liberating them. We have always contended that the slave States would be richer should they abolish slavery without compensation, and the individual planters, in nine cases out of ten, in a very short time. We have said talk not of compensation in any event and certainly not until the experiment shall have proved the slave-holders the poorer by emancipation and free labor. This fact does not militate against the claim of the laborer under the present system to "the value of his labor considered as a commodity in a fair and open market." Here I might maintain that slavery never presented "a fair and open market." The very expensiveness and wastefulness of the system, whatever may be the products of slave labor, is such, that it never tells to the same effect as free labor, and slave countries never can allow the same price for labor on that account as free States, all other things being equal.

Is the difference in profit less, to be charged to the laborer? As well might a manufacturer continue to use his old cotton machinery, which he had better throw away than use, and then require his hands to labor for half price, because he is working to disadvantage with his old machinery.

You say that I complain not that Mr. Garrison was misrepresented. Do you mean that I admit that you did not misrepresent him by running the parallel between him and a mutinous sailor? The attempt to run such a parallel from the premises was, in my opinion, too absurd and unkind, not to say "reckless," to admit of the question. When, for instance, did Mr. Garrison ever call upon the colored people to take the south by force, or otherwise, even when their claim in equity is good to a much greater value? Never. You do not pretend that the sailors had been denied their wages. But suppose the ship had arrived from the voyage and the owners should say, you have had a support and that is all you should have, and pay them no wages, would they not be justified in attaching the ship and cargo and in actually requiring it sold for their payment, if the claim was not settled. Because a mutinous sailor, without cause of complaint in reference to his wages, demands the ship and cargo is to be hung for it, you attempt to show by this parallel that Mr. Garrison is equally culpable because he declared in a public assembly of colored people "that the slaves are entitled in fact to every inch of our southern and much of our western territory, having worn themselves out in its cultivation and received nothing but wounds and bruises in

return." Now this is true or untrue; and if it be true that they have this claim in equity on account of wages unpaid for labor, on the principles of your sermon, how are you to make it appear that Mr. Garrison is deserving of execution if not of hanging with the mutinous sailor; and if you do not make them see this you make them see nothing to your purpose. The whole thing, you admit, was made out "without a moment's reflection." Why not admit what is evident, that it is as inappropriate and unfair as it was hasty. For haste there is an apology, but is there any for wrong doing persevered in?

It is not pretended that abolitionists are perfect men in judgment, in feeling, in action, or in language. If they are more imperfect than their opposers in any of these respects it is greatly to be regretted. Such men need counsellors of a peculiar character. You remark, by some of the abolitionists "I have been more than once solicited to join your Society for the sake of helping to reform its operations." Much as I should rejoice to see you fully prepared to unite with our Society, to improve our operations, to carry out our principles, chasten our language, and sweeten our spirit, I could not suffer the idea of our imperfection to lead to a premature adoption of any individual for such important purposes. Such an individual should be willing to be examined with some degree of faithfulness, not to say jealousy, on all these points. If he should declare that we were reckless it would be his business to produce evidence of his peculiar carefulness and prudence. If he should affirm that we were given to exaggerations, surely he should be able to give a sober description of men and things. His motto should be, "The truth and nothing but the truth." Should he assure us that we were ill-tempered, denunciatory, sarcastic, and uncommonly personal and uncomteous, he should show a good degree of candor, gentleness, and charity. His words should be "fitly spoken, like apples of gold in pictures of silver."

However imperfect abolitionists are and those whom you particularly dislike, in their use of language towards slave holders, permit me to say that the following sentence from the Quarterly Christian Spectator, vol. 5, p. 161, can hardly be considered an improvement. Noticing Rev. C. Stuart in reference to his preaching to slave holders, you say, "Let him deal with these offenders face to face continually setting before them their sin in his own style and fashion and "giving them no peace in their iniquity." "If he does not find ere the first week of his mission accomplished, that he is casting his pearls before swine; if he does not find them turning again to rend him fiercer, stronger, less to be reasoned with than the very bulls of Bashan—we will acknowledge that he has the best of the argument." Surely the slave-holders must be a brutish set, and possess less claim to rationality than is usually supposed, if this view of them under any circumstances be true. If you indulge in such descriptions of slave-holders, it is no wonder that you should not be very particular in the selection of epithets for abolitionists. Neither is it so much to be wondered at, as it may appear at first sight, that men possessed of a remarkable tact at sarcasm, should be so unfortunate as apparently to act upon the principle that they alone have the important trust committed unto them, of using so delicate a weapon. If this were not the fact, the use of it by others against them and their schemes would not be considered so great a deviation from Christian charity.

You profess to be opposed to the system of slavery in this country, and bound to testify against it on all fit occasions; and also that you are equally bound to testify against those principles of the American Anti-slavery Society which you call disorganizing principles, and what you call reckless agitation, and which you attribute to us. You consider your situation unfortunate in being placed between "opposing fires of two furiously contending parties." Southern lovers of oppression you think would hang you as an abolitionist, and anti-slavery "agitator."

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you say, pour out their wrath upon you as an "ecclesiastical defender of slavery." I have long regretted your unpleasant situation, but see but one way of relief for your misfortune. There is no doubt that many of your principles render you an object of distrust at least to the slaveholders, and if there was nothing in your course to counteract such principles as most of your sermon on the eighth commandment, I have no doubt the slave-holders would hang you if they could: but it is the practice more particularly that they look at, and so long as they see you refusing to carry out your principles against them, and spending most of your strength against the abolitionists, you are safe. Of course Anti-Slavery men, whilst you are pursuing your present course, cannot confide in you.

I need not say that most of your representations of the Anti-Slavery Society are such that men of candor, who know something of abolitionists and of you, will know how much to attribute to your position, and how much to allow for your usual latitude in representing the character and views of your opponents. They will not wonder that the individual who originated the famous resolutions respecting Evangelists and Agents adopted by the last General Association of Connecticut, should show some sensitiveness at the increase of Anti-slavery men and the prevalence of their principles, nor that he should in this connection be specially afraid of the "violation of ecclesiastical order," and of men who venture to think for themselves contrary to the wishes of certain pastors on certain moral questions; who plead for the oppressed in their own way, according to their sense of duty,—a class of men whom you represent as a "factious minority." You will remember that minorities advancing are generally called "factious minorities" by their opposers, until they have leavened the public mind and are carrying the people with them. That operation is fast going forward in the history of abolition, and the prospect of entire success is alarming to men who value their influence in contrary directions.

You will perceive that I have not given any particular importance to the manner in which you address me as a member of the Executive Committee of the American Anti Slavery Society. As a member of that Committee I have no controversy with you. As a Committee we speak collectively, and our expose of sentiments is before the public. Many men of intelligence have already examined these sentiments. They will not be governed in their judgment by your representations, which are "partly true and partly not true," and from which no correct data can be gained by an enquirer after facts. I would recommend the Constitution of our Society, and the official doings of our Committee to the perusal of enquirers, who would do well to examine our works and judge for themselves.

With regard to your statement how the abolitionists view the laws by which slavery is recognized and upheld, I would remark, that as an individual, I regard all laws which are iniquitous and opposed to natural justice, as null and void in the sight of God, and in such a sense as not to be obeyed whenever they interfere with my conscience, holding myself responsible to God, above all other superiors or governments. I need adduce no better proof of the correctness of this doctrine than the example of Daniel and all the Prophets, the Apostles and Martyrs, whose language to their persecutors was, "whether it is right in the sight of God to hearken unto you more than unto God judge ye." I am aware that some are ready to plead obedience to law in all cases where slavery is involved, and thus exalt man and iniquity above God.

In reference to the emancipation of all the slaves we do urge that it be done *immediately*, and did you fully believe slavery in practice to be sin, would you recommend its continuance for even a limited time?

That masters of slaves and slave-holding ministers should be subject to censure, and not entitled to the Christian fellowship of honest Christians cannot be disputed, and a sound morality and Christianity be upheld. They should be regarded as subject to discipline, in hope of their early repentance, and, persisting in this heinous sin, they should finally be excluded, as all other sinners guilty of open crimes should be.

My object was originally one. You had held up excellent principles, which carried, as I conceive to their legitimate results, would require more than Mr. Garrison claimed. You denounced him for making the claim which he did, and held him up as an incendiary and a fit companion in crime with a mutinous sailor. Your language was truly reckless. I felt it to be my duty to remonstrate with you. I did so personally, and although from the introduction of your letter to me the impression is left upon the mind that I was unwilling to be known as the author of remarks upon your sermon with reference to this point, you are aware that I informed you immediately after the letter was published that I was the author. I had no desire to be unknown as the author. My friends and yours regarded the course which I took as less objectionable than had I addressed you under my signature.

The principle, as stated by Mr. Garrison, I regarded as just, and whatever others may think, I am of opinion, that, in order to secure the liberty of the slaves, we must shew that they not only are entitled to liberty, but to all that I have claimed as their due. We must heap upon the consciences of the slaveholders such a weight of wrong that they will be glad to settle with their outraged slaves, at least on the easy terms of granting them liberty. Surely if they owe them all they have, they will be grateful if the injured will waive their claim to property, when they restore them to liberty. You will recollect that neither Mr. Garrison nor myself have advised that the slaves press this claim for actual payment; we have proved the claim to be just, and we require that the claim be acknowledged. We require that the penitent plunderer of another's labor—his *wealth* should be *willing* to restore. After which, as the parties can agree, a compromise may be made. Then let the "compassionate affection, and active energy," and intelligence of the planter, all contribute to the improvement and future wealth of the freed slaves, and in acts of kindness, let them mutually promote each other's highest good. But never let the slaveholder turn round and say, "*if liberty is yours, it is all that is your due.*" It is delightful to think in this connection, of the venerable and lamented Moses Brown, of Providence, who, when he had repented of slavery, and given freedom to his slaves, voluntarily paid them just wages during the whole time of their slavery. Think you that he now regrets the admission of their claim, or even that he met it to the letter. Of this precious example, you will with me, say it was noble—not generous—but just. There is a sweet influence comes over the mind in contemplating such an illustration of principle which we may well cherish.

On the close of your letter, with sweeping charges against Mr. Garrison, so far as his views of the Sabbath is concerned, I remark, that, neither I or the Anti Slavery Society are responsible in this matter. I am sensible that persons anxious to turn every error against us on the part of any important member, will throw it against us. I regret his view of the Sabbath, and neither Paley nor Calvin, whom he adduces in his support, are sufficient authority against what I believe the testimony of Scripture to be in support of the Sabbath as a special day of holy rest. I trust that he may yet be convinced of his error in this important particular.

You regard me as a mistaken man. On the point of our discussion, our readers will judge. Let us be governed by love, and however plain or severe, never lose sight of the great fact, that truth is of infinite value; and may our labor be to secure it for ourselves, and to present it to others. I doubt not your desire for the ultimate emancipation of the slaves, but regard you as pursuing a wrong policy—a policy not consistent with the simple rules of justice and the Gospel. Let us pray for that wisdom which is profitable to direct us, and our God who giveth liberally and upbraideth not, will direct us into the truth, and to those measures which will tend to the advancement of righteousness, and the deliverance of the oppressed.

I am dear Sir,

Your friend and brother,

SIMEON S. JOCELYN.

WRECK OF THE FRANCIS SPAIGHT.

RELATED BY ONE OF THE CREW.

The Francis Spaight, of 345 tons, laden with timber, sailed from St. John's Newfoundland, on the 24th November, bound for Limerick. The crew amounted to 14 men, with the captain and mate. At three in the morning of December 3d, the vessel, through the carelessness of the helmsman, suddenly broached to, and in less than an hour she lay on her beam ends, the greater part of the crew saving themselves by clinging to the rigging. Patrick Cussack and Patrick Behane were drowned in the fore-castle, and Griffin the mate, in the after cabin. The captain and Mulville got the fore and main masts, and cut them away; the mizen topmast went with them over the side, and the ship immediately righted. As soon as she righted, she settled down in the sea, and there was scarcely any of her to be seen except the poop and bulwarks. No situation could be more miserable than that of the unfortunate crew, standing ankle deep on the wreck, in a winter's night, and clinging to whatever object was nearest, as sea after sea rolled successively over them. On the dawn they discovered that their provisions had been washed overboard, and they had no means of coming at any water. The gale continued unabated, and for safety and shelter they gathered into the cabin under the poop. Even here, she was so deep with water, a dry plank could not be found, and their only rest was by standing close together. At ten in the forenoon, a vessel was descried to the westward, but she stood far beyond the reach of signal, and was soon out of sight. That day and the next passed away without any change in the weather. On the third it began to moderate. There were 13 hands alive, and not one had tasted a morsel of food since the wreck; and they had only three bottles of wine; this was served out in wine glasses at long intervals. There was some occasional rain, which they were not prepared at first for saving, but on the fourth or fifth day they got a cistern under the mizen mast, where it was filled in two days. The periods in

which little or no rain fell, were, however, often long, so that they stinted themselves to the smallest possible allowance. In seven days after the appearance of the first vessel, another was seen only four miles north. An ensign was hoisted, but she bore away like the former, and was soon lost to view. Despair was now in every countenance. How they lived through the succeeding five days would be hard to tell; some few endeavored to eat the horn buttons of their jackets, the only substitute for nutriment which occurred to them. There was no means of taking fish, and although birds were sometimes seen flying past they had no means of bringing them down. Horrible as this situation was, it was made yet worse by the conduct of the crew towards one another. As their sufferings increased they became cross and selfish—the strong securing a place on the cabin floor, and pushing aside the weak to shift for themselves in the wet and cold. There was a boy named O'Brien, especially, who seemed to have no friend on board, and endured every sort of cruelty and abuse. Most of the men had got sore legs from standing in the salt water, and were peevish and apprehensive of being hurt; as soon as O'Brien came near them in search of a dry berth, he was kicked away, for which he retaliated in curses.

On the 19th December, the sixteenth day since the wreck, the captain said they were now such a length of time without sustenance that it was beyond human nature to endure it any longer, and that the only question for them to consider was, whether one or all should die; his opinion was, that one should suffer for the rest, and that lots should be drawn between the four boys, as they could not be considered so great a loss to their friends as those who had wives and children depending on them. None objected to this, except the boys, who cried out against the injustice of such a proceeding. O'Brien, in particular, protested against it; and some mutterings were heard against the men that led the latter to apprehend they might proceed in a more summary way. Friendless and forlorn as he was, they were well calculated to terrify the boy into acquiescence, and he at length submitted. Mulville now prepared some sticks of different lengths for the lots. A bandage was tied over O'Brien's eyes, and he knelt down, resting his face on Mulville's knees. The latter had the sticks in his hand, and was to hold them up one by one, demanding whose lot it was. O'Brien was to call out a name, and whatever person he named for the shortest stick was to die. Mulville held up the first stick and demanded who it was for? The answer was, "For little Johnny Sheehan," and the lot was laid aside. The next stick was held up, and the demand was repeated, "On whom was this lot to fall?" O'Brien's reply was, "On myself;" upon which Mulville said that was the death lot—that O'Brien had called it for himself. The poor fellow heard the announcement without uttering a word. The men told him he must prepare for death, and the captain proposed bleeding him in the arm. The captain directed the cook, Gorman, to do it, but Gorman strenuously refused; being, however, threatened with death if he continued obstinate, he at last consented. O'Brien then took off his jacket, and after telling the crew if any of them ever reached home to tell his poor mother what happened to him, bared his right arm. The cook cut his veins across with a small knife, but could bring no flow of blood; the boy himself attempted to open the vein at the bend of the elbow, but, like the cook, he failed in bringing blood. The captain then said, "This is of no use; 'tis better to put him out of pain by bleeding him in the throat." At this O'Brien for the first time looked terrified, and begged that they would give him a little time; he said he was cold and weak, but if they would let him lie down and sleep for a little while he should get warm, and then he would bleed freely. To this wish there were expressions of dissent from the men, and the captain said, "twas best at once to lay hold on him, and let the cook cut his throat."

[1816]

O'Brien, driven to extremity, declared he would not let them; the first man, he said, who laid hands on him, would be worse for him; that he'd appear to him another time; that he'd haunt him after death. There was a general hesitation among them, when a fellow named Harrington seized the boy, and they rushed in upon him; he screamed and struggled violently, addressing himself, in particular, to Sullivan, a Torbert man. The poor youth was, however, soon got down, and the cook, after considerable hesitation, cut his throat with a case knife, and the tureen was put under the boy's neck to save the blood.

As soon as the horrid act had been perpetrated, the blood was served to the men. They afterwards laid open the body, and separated the limbs; the latter were hung over the stern, while a portion of the former was allotted for immediate use, and almost every one partook of it. This was the evening of the sixteenth day. They ate again late at night; but the thirst which was before endurable, now became craving, and they slaked it with salt water. Several were raving and talking wild through the night, and in the morning the cook was quite mad. His raving continued during the succeeding night, and in the morning, as his end seemed to be approaching, the veins of his neck were cut, and the blood drawn from him. This was the second death. On that night Behane was mad, and the boy Burns on the following morning; they were obliged to be tied by the crew, and the latter eventually bled to death by cutting his throat. Behane died unexpectedly, or he would have suffered the same fate. Next morning Mahony distinguished a sail, and raised a shout of joy. A ship was clearly discernible, and bearing her course towards them. Signals were hoisted, and when she approached they held up the hands and feet of O'Brien to excite commiseration. The vessel proved to be the *Agenoria*, an American. She put off a boat to their assistance, and the survivors of the *Francis Spaight* were safely got on board the American, where they were treated with the utmost kindness.—*Sailor's Magazine*.

For the Intelligencer.

CULTIVATION OF THE BENEVOLENT FEELINGS.

It must afford gratification to every benevolent mind, to observe how admirably the divine wisdom has adapted the circumstances with which He has connected our existence in the world, for implanting and cherishing in our hearts those gentler sentiments of benevolence and kindness, which exalt the dignity and elevate the happiness of our nature. The physical world is full of proofs of the divine beneficence. All nature bears its impress; inviting us alike to imitate and adore. The expanded arch above our heads, adorned with myriads of stars, doubtless the centers of systems analogous to our own, teeming with life, intelligence and happiness; the verdant carpet under our feet, the warbling songsters of the grove, adorned with gay and splendid plumage; sporting from branch to branch in all the vivacity of innocence and happiness, and delighting the ear with their rich and varied melody; the magnificent landscapes endlessly diversified with hills and valleys through which the wandering streamlet pursues its silent but beautiful course, irrigating fields smiling with the fruits of the toils of the husbandman, and waiving the rich and golden harvest in every breeze; the calming and healthful fruits of autumn; the fields when overspread with beautiful flowers, either adorned with exquisite beauty or filling the air with the rich fragrance of their perfumes, as they are wafted by the gentle breath of summer; all testifying the benevolence of the Creator. But while the physical world is inculcating a lesson of benevolence; the constitution of our immortal being, its susceptibilities of the highest gratification, from the exercise of the benevolent and kindred affections, con-

science approving or disapproving, the powerful influence of habit, all combine to effect the same happy result. But how few are influenced by the rules of kindness and Christian sympathy! How few are the instances of that exalted benevolence which formed so marked a characteristic of the illustrious Howard; a name which every philanthropist loves to hear,—a name which every child should learn to lisp, and a name too which has commanded more general respect, for moral worth, than perhaps any other man of modern, or indeed, of any times.

"From realm to realm, with cross or crescent crown'd;
Where'er mankind and misery are found,
O'er burning sands, deep waves, or wilds of snow,
Mild H—ard journeying seeks the house of woe."

"Unemulous of fame or wealth,
Profuse of toil and prodigal of health;
Leads stern-eyed justice to the dark domain,
If not to sever, to relax the chains,
Gives to her babes the self-devoted wife,
To her fond husband liberty and life.
—Onward he moves! disease and death retire;
And murmuring demons hate him and admire."

Is there no human ill to call forth the benevolent sensibilities of the heart? Is there no captive Rednaped from a foreign land and toiling for a cruel and thankless master, who sighs for death to release his soul to the happy Elysian fields of his paradise—where

"No friends torment, nor Christians thirst for gold!"

Can he find no ragged to clothe or hungry to feed? Are all the springs of human wretchedness dried up? Does no tyrant wield his bloody mace of oppression; or no despot rear his throne high and strong amid groans and execrations and on the "manacled liberties of his fellow man"? Has war glutted its voracious appetite with the blood of millions? does the battlefield smile with the fruits of the husbandman's toil and industry? or are the groans of the wounded and dying ascending up to heaven amid the din of infuriated combatants, to awaken the slumbering bolts of an offended God against the madness and crimes of men? Does no uncultivated savage roam his native wilds;—untaught the momentous interests depending on the swiftly-passing moments of his present existence; without knowledge of the eternal felicities of just men in the future world, farther than they are revealed by the obscure light of nature; whose powers are unexpanded by the wonders of science, or whose mind is refined by the manners and intelligence of refined society? Does Ethiopia no longer stretch forth her hands imploring our assistance? Has the Macedonian ceased his cry for help? Have the heathen already been given to Christ for his inheritance, and the uttermost parts of the earth for his possession? Alas! in the world of inanimate matter around us we see comparative harmony, beauty and grandeur; but in that higher order of beings, where we might expect to see the finest touches of infinite skill, there are all the discordant elements of depravity broke loose, and the being endowed with splendid capacities, the most delicate moral sensibilities, capable of rising to communion with its infinite author, reduced to a melancholly wreck! Who that sees the ills of his fellow man and loves moral excellence would be willing to live a slave to selfishness or ambition that he might thus win a name around which the praises of all future ages should cluster, for the splendor of his genius? But man is a social being, and each, whatever his rank, is bound to his neighbor by ties which he cannot dissolve. The distinctions in society have arisen from the moral depravity and imperfections of man, forming a series of dependencies, which are a powerful influence to check the awful passions of the human heart which if unchecked by the thousand combining influences which an efficient providence has thrown around us, would spread desolation and ruin and finally extirpate the family of man from the earth.

Civil society with its various machinery, being thus instituted for the happiness of man, whatever our talents,

whatever our wealth, power, learning or moral influence, we are bound to exert them all for the general good. But how many other motives cluster around us to induce the cultivation of benevolence; that from revelation; the influence of the benevolent sensibilities on our characters and personal happiness in this world, make any one inexcusable who should immerse in the mire of sensuality or selfishness, those nobler promptings of his nature, which are a voice from the splendid ruins of an immortal mind, once resplendant with moral beauty and akin to those illustrious beings which adorn the celestial world, and rejoice in the flow of susceptibilities—a constant source of happiness to themselves and others.

Benevolence dignifies our natures—assimulates us to the divine Being—gives us influence in society, and throws a charm of loveliness over the manners and character, which contributes more than all learning or brilliant talents to the happiness of society. That it contributes to our personal happiness, who does not know? Who has not felt, when performing an office of kindness to some fellow being in distress, a thrill of pleasure flowing through his soul? Who that has tried to sooth the pains of a heart lacerated and broken by the bereavement of an object about which the gentle affections and tender sympathies were circling and binding it so firmly to the soul, when suddenly torn away, it left the wounded heart bleeding and the mind suffering with that keen mental anguish better felt than described? Who, I say, has visited such an one with the deep fellow-feeling of Christian kindness and has been moved by the expressive eloquence of a silent tear and has heard the fervent "God bless you"—but has felt the deepest gratitude for the possession of those moral qualities which enable him to receive such refined enjoyment in communicating blessings to his fellow man, and has felt too, that if all other proofs of the divine beneficence were wanting, the endowment of these capacities would alone be sufficient to establish it. What are all the ordinary blessings of providence that are bestowed upon us to produce happiness, compared with these susceptibilities?

As high as mind is above matter, so high is the refined enjoyment of moral sensibilities above the pleasures of mere intellect and sense. But it is the active and habitual exercise of the benevolent feelings which throws a mellow radiance over declining years. In short he who would have the decline of life gilded by the cheerfulness of health not early ruined by prematurely exhausting the principle of life by the indulgence of the fierce and unbridled passions of his depraved nature,—by the smiles of reverencing and listening youth—by the possession of a clear and unrepining conscience, and if, as he approaches the hour of death, he would be animated by the unclouded and joyful prospect of being wafted at length by the favor and approbation of his Creator, into the haven of eternal felicity—he must cherish the sensibilities of a nobler nature.

S.

New-Haven, Oct. 5th, 1826.

MINISTERIAL AUTHORITY

A HUNDRED YEARS AGO.

The papers of an aged clergyman of Connecticut, not long since gathered to his fathers, were recently placed at my disposal. Among them were several sheets, containing, besides other matters, a notice of a usage, which will appear singular in these days, (when every man might I not add, when every child?—does that which is right in his own eyes,) but which prevailed in a certain town in Connecticut, somewhat more than a hundred years ago.

An account of this usage may not be out of place in the Mother's Magazine. It was this. Whenever a child or youth was discovered playing, or in any way disturbing the order of public worship, the minister would pause, and calling him by name would publicly direct him to

repair to his house on Monday morning, to give an account of his conduct. In the study of the minister, the offense, with its aggravating or mitigating circumstances, was canvassed, and such admonition and discipline imparted to the offender, as the overseer of his flock deemed wise. So well established was this order of things, that few if any parents demurred sending their children; nor would a child have presumed to decline obeying the summons of the sacred functionary.

The clergyman above-named gives the following account of an interview between a lad and the pastor of the church in the town already alluded to. It was related to the clergyman by the offender himself, when the latter was between sixty and seventy years old.

His name was Charles ——. When about twelve years of age, on a certain Sabbath, he played during divine service. The eye of the minister caught the action; he paused, and audibly pronounced his name, directed him to come to his house on Monday morning, at nine o'clock. His parents were present, and were witnesses, if not of the offense, of the solemn summons.

What was said by them to their son after service is not stated; but it was at once admitted, that the call must be obeyed. Accordingly, the following morning, his mother directed him to put on his Sunday suit, and prepare to go to Mr. C——'s. When ready, and about to go, she thus addressed him:

"Charles, you now see what you suffer for being a naughty boy, and for playing at meeting. You have grieved your father and mother, and greatly displeased Mr. C——. Go to him, my son, and confess your fault; and more than all, ask forgiveness of God, whose command you have broken. I know you feel bad, but you deserve to suffer. Your conduct no one can justify, and you yourself would condemn in another what you have done."

"Mother," said Charles, "will you not go with me?"

"No, my child," she replied, "you must go alone; and tell Mr. C—— that neither your father nor mother wish to screen you, and do you submit to whatever punishment he may inflict upon you."

With a heavy heart Charles proceeded to Mr. C——'s. Having reached the house, he went round to the back door, and gave one or two gentle taps. This he did, as he afterwards said, in the hope that no one would hear him, and that he might be able to say, that he knocked, and found no one to admit him. Thus was he tempted to screen himself; but the rap, gentle as it was, was heard by Mrs. C——, who happened to be near by, and who opened the door. Before her stood Charles—she knew him well, and immediately inquired—

"Charles, is it you! and what do you want?"

"Mr. C——told me," said the guilty boy, "to come and see him this morning."

"Oh! you are the boy that played at meeting yesterday—are you? Mr. C—— is in his study; I will speak to him."

Accordingly, advancing to the chamber stairs, she called to her husband, "Mr. C——, here is Charles —, who played at meeting yesterday, come to see you."

"Tell him to come up to my study."

Charles soon stood in the presence of the kind-hearted but now somewhat stern Mr. C——. Laying aside his pen, he cast a severe look upon the offender; but noticing his meek and humble mien, immediately relaxed all appearance of the judge, and gently drawing Charles towards him, mildly inquired—

"Charles, can you repeat the fourth commandment?"

"Yes, sir—Remember the Sabbath day," &c.

"And did you not break this commandment yesterday, when you played in meeting?"

"Yes, sir."

"Well, and are you sorry that you broke one of God's commands?"

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"Yes, sir."

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the following account of the pastor of the church. It was related to me, when the latter was old.

Then about twelve years ago, he played during the service; caught the action; his name, directed morning, at nine o'clock, and were witnesses, in the pews.

On after service in the morning, his day suit, and prepared, and about to

suffer for being a sinner. You have greatly displeased God, whose commandments you feel bad, but you can justify, and what you have

not go with me?" "I must go alone; neither nor mother to whatever punishment."

ed to Mr. C——. "I found to the back of the church."

This he did, as no one would hear that he knocked, as was he tempted it was, was heard near by, and who Charles—she knew

you want?" "I want to see you, boy, "to come."

at meeting yesterday; I will speak to you."

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the kind-hearted Laying aside his order; but noticing he relaxed all appearing Charles toward

commandment?" "Yes, Sr. I did yesterday,

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"Yes, sir."

"Do you feel willing to ask God to forgive you?"

"Yes, sir."

Other questions followed, and were answered by Charles to the acceptance of Mr. C——, who was satisfied, as well he might be, of the sincere repentance and good resolutions of the offender. At length Mr. C—— inquired—

"Charles, who sent you here?"

"My mother."

"And was she not sorry that her son should play on God's holy day, and that in the house of God?"

"She was; and she told me to tell you, that neither she nor my father wished to screen me."

"Charles," said the worthy divine, "Charles you should be thankful for such a mother. Can you repeat the fifth commandment?"

"Honor thy father and thy mother," &c.

"Well, now look at it, Charles; when you play on the Sabbath, you offend God, who says, '*Remember the Sabbath day, and keep it holy*;' and you offend your parents, and then you break the fifth commandment, which says, '*Honor thy father and thy mother*.' Are you willing to promise, that you will never play at meeting again?"

"Yes, sir—I never will."

"Now, my son, you may go; and remember your promise."

Upon this, Mr. C—— arose, and opening the study door, called with quite a strong voice—

"Mrs. C——, here is Charles coming down—give him a piece of cake—he says he is sorry for playing yesterday at meeting, and has promised that he will never do so again."

Charles took the cake and retired. In after years, he often related the above incident; and always added, that his interview with Mr. C—— was, through the grace of God, blessed to his good. At first, his distress, which was great, arose from the fear of the man; but the kind and affectionate manner of Mr. C——'s address, added to the serious questions which he asked, at length convinced him of the dishonor which he had done to God. Never afterwards did he exhibit a light or irreverent manner in the sanctuary; and in maturer years, and upon other occasions, the faithful dealings of Mr. C—— had its influence upon his conduct.

Such was the custom a hundred years ago in the town of ———. Who admits not that it was a salutary custom? What friend to the order of divine worship, and the proper observance of the Sabbath, would not wish it had descended to the present time?

Ministers have no such authority in these days. So far from it, the instances are not few, in which their rebuke of improper conduct in the house of God is met only with contempt. Children, especially those who occupy the galleries, not only whisper and play—but the consecrated place has been, within the knowledge of the writer, desecrated by the perusal of newspapers, novels, and plays.

Now we ask, whence has come this change—this relaxation of good order—this toleration of mockery in our sanctuaries? Is it attributable to diminished ministerial influence and authority? Grant it. But whence that diminution? Are ministers less respectable now than formerly? Are they less holy and devoted? Are they more ready to sanction light and irreverent conduct in the house of God?

Who will pretend it? Yet the truth is—and a melancholy truth—that ministers have no such influence, no such authority, as in the days of the "olden time." And for ourselves, we trace their loss, among other causes, to parents themselves.

Who believes not that it is in the power of the parents and guardians of any town in the land, to introduce and establish the above custom in a single month? Suppose

a minister was assured of the countenance and support of the parents and guardians of his flock in reviving the practice—would he hesitate? And might not similar happy results be anticipated? Had the mothers of the land the firmness—and let me add, the kindness—of the mother of Charles—especially if supported by fathers, would our churches be so often profaned as they are? But, in the present state of society, with the pride which prevails, what clergyman might not expect dismissal, who should summon by name a child of a parishioner in the presence of the audience to his house, to answer for his conduct?

I have hinted above that the custom observed at ——— might be revived; but whether this would be expedient, in the present state of society, might be questioned. There is another, and it is believed, a still better remedy for the evil complained of. It is, to bring your children from the gallery, and to seat them in your pews with yourselves. This is an effectual preventive to all mischief and irregularity; besides, "how decent and how wise" for parents and children to sit together at the feet of Jesus—the former, by their serious deportment and attention, to show the latter in what estimation they regard the Sabbath, the sanctuary, and the truth of God.

But not in the sanctuary only is the Sabbath to be honored. If not properly observed in the family, it can never be thus observed in the house of God. Irreverence at home will be carried abroad.

That the profanation of the Sabbath is a growing evil in all the land, is too apparent to be disputed. But a few weeks since it was stated in one of the papers of the city of New York, that probably not less than 50,000 citizens are abroad every Sabbath on excursions of pleasure and relaxation; and the editor expressed his gratification at the fact, adding that he believed it lawful, after refreshing the mind in charch, to pay attention to the comfort and relaxation of "the outer man." Has it then come to this? Our public papers the open and avowed advocates of a desecration of the Sabbath! encouraging licentiousness and immorality! smiling upon a monstrous and wide-spread perversion of an institution of God!

With such facts before the friends of order and religion, they may well be alarmed. It is time to awake, and lift up a standard—"to arrest, if possible, this growing evil, or the entire obliteration of the Sabbath will, at no distant day, be the result." We were rejoiced therefore to observe, that at the recent meeting of the assembly of the Presbyterian church, this subject occupied a share of its attention, and that it has spoken out with becoming emphasis. That body has sounded a note of alarm, which deserves to be heeded by every city, village, and house in the land.

But the Assembly might have gone—so it strikes the writer of this article—one step farther than they have done. They say, "It is necessary only to look into our large cities and villages on the Sabbath; or to glance the eye along our navigable rivers, and over our beautiful lakes; or to trace the extended lines of our canals and rail roads; or to listen to the perpetual rumbling of loaded vehicles on all our traveled roads, in order to be convinced that Sabbath-breaking has already become a sin of giant growth in our land. It is indeed a wide spread, deep-seated, unblushing evil. It enters boldly into almost every commercial interest in the country; and embraces, directly or indirectly, in its broad sweep of mischief, a vast multitude of individuals; and what is still worse, an alarming proportion of these offenders belong to the Church of the living God. Here is the root of the evil. The Church has become a liberal partaker in this great sin. In this way has her warning voice been well-nigh silenced, her redeeming power over the community paralyzed, and the salutary restraints of a consistent example effectually vacated."

The Assembly might have gone, I say, one step further. They might have traced this evil to the family—

to parental neglect—to parental example. The root of the evil lies in the loose and inefficient training of children touching the due observance of the Sabbath. And it is here, it is believed, the remedy must begin. Of what avail is preaching, or the enactment of laws, so long as parents neglect to impress upon their children the sacredness of the day of God? The mothers of the land have more power in relation to the future observance of the Sabbath, than ministers and legislators combined.

With this conviction, I would beg the Editor of the *Mother's Magazine* to call the attention of mothers to the subject. Let maternal associations correspond, and combine their efforts. Nothing more important can occupy their attention. They may, in the apprehension of the writer, save our beloved land from the fearful judgments of Heaven, which impend over it, because of Sabbaths profaned. Let the *Magazine* itself, monthly sound its warning note. Could it produce a reformation in our country in this one particular, it would be worth the toil of years, and the sacrifice of thousands. W.
Mother's Magazine.

HOW SWEET TO HAVE A HOPE IN HEAVEN.

When the pulse beats low, and cheeks grow pale,
And storms of life are fiercely driven,
When fairest prospects quickly fail,
How sweet to have a hope in heaven!

When friends, that seem'd most near and dear,
Are from our bosoms swiftly riven;
And life's bright joys in gloom appear,
How sweet to have a hope in heaven!

When lone, and wandering far from home,
No kind relief to us is given;
O, what would then of us become,
If we had not a hope in heaven!

And when our comforts here are fled,
And earthly hopes are from us taken,
And we along the vale are led,
How sweet to have a hope in heaven!

And when the end is drawing nigh,
Of life, through which we long have striven,
And we at last must droop and die,
How sweet to have a hope in heaven!

"YE CANNOT SERVE GOD AND MAMMON."

Our congregations on the Sabbath are small, but gradually increasing; and though interested as the brethren really seem to be, in every measure that is fitted to establish and give permanency to religious and other useful institutions, and though they give willingly according to their ability to support them, yet *the spirit of religion is low.*

There is an **EVIL**, a fixed, deep-rooted evil, that connects itself with our religious movements in the West. It is the same in every direction, so far as I have had an opportunity to observe, and the danger is, if it be suffered to prevail, that the vitality of religion will die. Let it prevail a little longer, and we shall be a *church*,—professedly a church of the living God, but given to the worship of *mammon*. You must live here, some time, and be considerably conversant with the people, to be able to discover the bearing and influence which the spirit of *speculation*, as it exists here, and as it operates in directing the movements of christian men, has in prejudicing religion, and blinding men's minds to the excellence of its principles. The love of wealth is strong in the human breast, and Christian people who come out here professedly to do good, are assailed by the temptation, and in a multitude of cases they yield to it, and are seen zealously pursuing the policy of the world,—making haste to be rich. They set themselves, at once, to buying up all

the land they can get, be it five or ten times more than they can occupy, that they may sell again at an advanced profit. "Well, this is right," they say, "as we are thus multiplying, in our hands the means of doing good. This is our mode of using the world's policy for the sake of advancing a better cause."

But the same principle is carried out into every branch of business, and people must advance from 50 to 100 per cent.—and in some of their speculations they do four times that, or it is a poor business. This current is setting strong; Christians easily fall into it, and are seen to row ahead—some of them, as eagerly as the most eager worldling.

It is this consecration to the work of getting property, by schemes of speculation, which prejudices the cause of religion in the minds of the impenitent, and which overcharges the hearts of Christians, who are so occupied with the cares of this life, that their souls are unfitted for spiritual and heavenly converse, and they fail to set to the world a high example of holy living; consequently the spirit of religion languishes, and piety hangs down her head. Under the means of grace, sinners are not converted, Christians sleep, and Zion is a valley of dry bones.
Home Missionary.

For the *Intelligencer*.

WHAT NEED OF EFFORTS

IN BEHALF OF PEACE?

"What need of efforts in the cause of peace?" Has not war been pouring a deluge of crimes and miseries over the earth for five thousand years? Has it not been the direct scourge of our race? Does it not reek with guilt and woe? Has it not destroyed more property and more lives, many times over, than are now on the globe? Is not all this enough? Is it not time to stay the ravages of such a destroyer?

"You mistake our meaning. We don't deny any of these things; but what need of special efforts to promote peace in *Christendom*?"

What need in Christendom! Why, is not the war-spirit still rife here, and the war-system sustained as the leading care of its governments? In this very century a single campaign in the heart of Christendom sacrificed in six months more than half a million of lives! Christendom sufficiently pacific! What mean her thousands of war-ships ready to launch their thunders, and her millions of standing soldiers all on tiptoe for carnage and devastation? Are the blood-hounds of war quiet now? True; but a slight provocation might rouse them into rage, and send them in terror over the earth.

"But we can't reform the world in a day. They must take their own course; and the cause of peace has been slowly advancing in Christendom."

Yes, *slowly enough*, until the friends of peace began their special efforts. In a single century the standing armies of Christendom increased six-fold, from 500,000 to more than 3,000,000. A strange sort of progress! How long, at this rate, before *Christian* nations would cease to learn war? By multiplying slave-traders six hundred per cent. every century, how long would it take to abolish the slave-trade?

"But we had our eye particularly on the church of Christ; and as they are all the professed friends of peace, there can be no need of efforts to promote this cause among them."

No need of efforts to promote the principles of peace among real Christians! Have all the abettors of war, then, forfeited their claim to Christianity? Such a conclusion would thin the ranks of the church. Have not Christians for ages tolerated war? Have they not sometimes gone from the table of their Lord to its scenes of blood? Have not ministers apologized for its abominations? Have not its blood-stained trophies been in this century borne in triumph into the temples of the Prince

[Oct.]

of peace? Are not a vast majority of its professed disciples in Christendom *required by law* to repeat in a time of war a *stereotyped* form of prayer to the God of peace for his smiles on this work of death and devastation?

All these are undeniable facts, and it were easy to multiply them. It is very common in England for *pious* parents to educate one son for the church, and another for the army or navy. This proves how the heaven of war is pervading the church itself, and tainting its very best. Col. Gardiner was so eminently pious as to have his biography written by Doddridge; but he continued in his work of blood to the end of life, and died on the field of battle.

Disciple of Christ! look at *such* facts, and then say, is there no need of peace efforts among ourselves? So long as such principles prevail, and such practices are tolerated in the church, with scarce a thought of their impropriety, will the gospel in *such* hands spread peace over the earth? Would *such* Christians put an end to war.

PACIFICUS.

For the *Intelligencer*.

COLONIZATION.

Mr. Editor,—You speak of my "*re-quoting*" and taking "*second-hand*" from Mr. Garrison; and, in one place, "*exculpate*" me "*from all blame*;" and "*only wonder* that one of the intelligence and independence of mind of a 'Pastor in Connecticut,' should have been so misled and imposed upon," as I have been by Mr. G. In reply I must say, that my conscience will not consent to such a stenographic way of exculpation. Now sir I was "*misled and imposed upon*" in this way. I read the "*African Repository*," the organ of the Colonization Society, the Vermont Chronicle, the most acute, the Christian Spectator, the most able advocate and defender of Colonization, *constantly*; the New York Observer almost always, and the Boston Recorder, Religious Intelligencer, and a host of subaltern weeklies, *occasionally*, on the one side:—and the New York Evangelist, *constantly*, with an *occasional* Emancipator, on the other side. Meanwhile I employed my own thoughts; and under such circumstances, before I ever saw Mr. Garrison's work on Colonization, or even 'Jay's Inquiry,' I came to the conclusions which I now hold, and from the proofs which I now adduce, on the subject. I might name Gerrit Smith's Letters and other subordinate helps used in the examination, but it is not needful. I was a warm Colonizationist, and, *against every earthly interest*, took my conversion from it,—truth and duty, in my estimation, being preferable to friends, pecuniary benefit, reputation and flattering Christian and ministerial connections and associations. In vain did I look to the sources above-named, or those of my own mind, for arguments of sufficient cogency to support Colonization; while the proofs of its worthless, even *pernicious* character, seemed altogether adequate and irresistible. And the quotations I am now furnishing for your paper were read and reviewed, (to some extent,) and then, in company with a minister and editor, looked over, till my satisfaction was complete in regard to their pertinence and force. Then, in the summer of 1835, I perused Jay's Inquiry, (and also the Christian Spectator's review of it since,) and last winter, Feb. 7, I think, I for the first time read Garrison's Thoughts. So you may judge of my "*Garrisonism*" in the matter before us. I confess myself *confirmed* and benefitted by the Inquiry and Thoughts, but not *converted* or dependent on them, as you suppose. I have quoted from them, the "*Inquiry*" mostly, contrary to your assertion, because the proofs were arranged, and also because I had lent some of my Colonization documents to a friend of the cause for a discussion, who has not yet even returned them. And now, sir, as I am upon Mr. G.'s book, I am free to give my opinion, that it is an able and *unanswerable* production. I would give my share

towards having it republished (Preface and all) in all the journals of the land, and *refuted* too, if there be power enough in the press to make out its refutation. Let the American Editorial corps spread out before the public in its *successive* paragraphs, from '*initio*' to '*finem*,' this work, and refute it if they can. Nor do I think it any evidence of Editorial power to accomplish this task, that resort is had to the use of such terms as the following in respect to Mr. G., his work, and his coadjutors in the great work of emancipation;—"no *reliance whatever* can be placed upon them," (his own proof quotations,)—"the attempt to pass them off as fair and candid, deserves the reprobation of every honest member of society—there appears throughout the *whole* a want of *moral honesty*, a *moral obliquity* and a *design to mislead and deceive*." Now, sir, you seem to pity me for indorsing the quotations I have sent you, and think that in case I had "*read the speeches and reports at length*," I should not have been so foolish—and then advise me "*to take the trouble to examine the original authorities*." But your compassion and advice are impertinent, if I have such a "*want of moral honesty and design to mislead*." And sir, I say fearlessly, that after your looking "*at more than forty*" of my proofs, and making quotations from contexts, you have not "*overthrown*"—you have not even *touch*ed the position, to sustain which my evidence was adduced. On the contrary your very quotations seem to exhibit in a more glaring light still the Protean character of Colonization. For have you disproved that the documents and speeches I have quoted *do contain* what I have drawn from them? No. Here then are so many points settled; viz.—Colonization documents contain evidence, 1. That their scheme does not "*contemplate*, has *nothing to do with* the question of emancipation either immediate or gradual." 2. That no scheme aiming at emancipation could unite the different sections of the country in a common effort. 3. That the slave-holding portion of the country would rise in arms against a society aiming at emancipation. 4. That most of the leading official Colonizationists are slave-holders. 5. That the Colonization Society holds their slaves, like their other property, sacred. 6. That it *secures* their title to this property from certain contingencies, by drawing off a certain excrescent portion of it. 7. That it *enhances* the value of this property. 8. That it will resist all efforts to abolish the title to this property. 9. That it laments the folly and weakness which have led to voluntary manumissions. 10. That it is opposed to the education of the blacks in this country. 11. That these blacks can never rise here. 12. That even the *Gospel* cannot raise them in our own country. 13. That there is no other hope for them than that offered by transportation. By looking over what I have presented Sept. 17 and 24, I find all the above positions amply sustained by the testimony of Colonizationists themselves—indeed in much stronger terms than I have here given them. And I might enumerate several other things proved by their testimony; as, "*it would be the greatest evil to the slave to be set free in this country*;" "*he had better be hurled from the deck in the middle passage than have his freedom here*," &c. But I do not wish to multiply divisions of this kind. Only let it be *borne in mind*, that you *do not deny*—that you *cannot deny* Mr. Editor, that the above points are established from the mouths of Colonizationists. Here you come in with the charge of unfair quotations. And you bring testimony from the same sources of a *different kind* from that adduced on my part. What of all this? You might produce volumes of testimony from these sources different from that presented by me. But all this would be *nothing to the point*. I do not deny—I have not done, or intended to do—that Colonizationists have professed and argued as you assume and prove. The question is, have they *held forth* what I have *attributed to them*? This question I have settled beyond controversy. Now, sir, hear me. Colonizationists have

both justified and condemned slavery—have claimed both to favor and oppose emancipation—and have both disparaged and pretended (many of them sincerely,) to sympathize with the free people of color. One part of this is sustained by your evidence as well as mine; and I thank you sir for thus assisting me to expose the true character of Colonization. It is a Chameleon—it is *omni* form—Janus-faced—good, bad—humane, cruel—for freedom, for slavery—for civilization, for heathenism—just according to the latitude in which it may appear, and the men and institutions by whom, and in reference to which, it may be advocated and defended. It is the meridian sun or the midnight of the antipodes, the fervor of the torrid zone or the petrification of polar ice, any thing, every thing, nothing, precisely as it may be found at the North or the South, in the lips of the generous hearted freeman and philanthropist, or the mouth of a rapacious tyrant of a Louisiana plantation. And such a heterogeneous commixture in morals is the very burlesque and defeat of benevolence, the triumph and exultation of inhumanity and wickedness. And this of *necessity*—in case the association shall be continued. For so many concessions must be made from the benevolent and philanthropic to the base and despotic, against liberty and light and in favor of slavery and darkness, in order to maintain harmony in association and effort, that the whole forms a perfect *compromise with wickedness*. And thus benevolent purposes and well-intended exertions are not only of no avail, but go to encourage and promote what they aim to disparage and destroy. As a matter of fact, some Colonizationists pray for the release, elevation and happiness of the slave—some make directly the opposite prayer and effort—and a *third* class profess every thing for both sides which they think adapted to perpetuate the delusion and good esteem of the philanthropists towards themselves, while they shall not excite the open hostility of the oppressors, nor lose their own idolized mammon of unrighteousness. Take the case of Mr. Clay, one of your own choosing. This is really an illustrious example for an *illustration*. Mr. Clay not *opposed to slavery*! Mr. C. not in *favor of emancipation*! You seem to be shocked at the very thought that any one should thus view Mr. C.; and you attempt proof that you *ought* to be shocked at it. Well then, sir, be shocked at *me*; for I assert and shall attempt the proof, that Mr. C. is in favor of slavery and opposed to freedom. And it is high time that the double gossamer-mask of such men should be rent and thrown off, and their true character, position and influence presented to the world “in naked ugliness.” Here, sir, should we find a mirror, in which the wind-fall and Fata Morgana images of Colonization would stand out in bold relief. To Mr. C. then sir let us look. Here is a man who is surpassingly eloquent in rhetorical flourishes for liberty in one breath, and when some half-dozen pulsations of his half-dissolved heart have been given, he breathes forth the icy exhalation, that “he will resist as soon and with as much firmness as any man living, all encroachments upon slavery;” he gives vent to most yearning aspirations for the laurel of the emancipator, with which, in comparison, he would cast the crown of the hero beneath his feet;—this done, and so soon as he can suppress the large risings of his excited soul, with unblushing stoicism, he gives an affirmative answer to the question of his own personal tyranny over his fellow beings!!! Nay, he even refers to his own interest in the blood and souls of his down-trodden brother to prove his similarity of character and standing with some of the most reckless oppressors on the foot-stool of Jehovah!! And *this* man, sir, in favor of *freedom*! None more deeply wound her. From *him* she receives the farthest plunge of the death-lance. And as he comes near, feigning embrace, his hand grasps the instrument of torture, and causes it to play and rankle amid the heart-strings, till her life-blood pours so copiously forth as to glut the maw of tyranny at her side. Ever more may we be de-

livered from *such* friends of liberty as Henry Clay. Give us the undisguised course of Mc Duffie, and the pet Kennels who go at his bidding, rather than the ambi-dexterity of the Senator from Kentucky. In the one case we know the precise attitude and operations of him with whom we deal, in the other we misplace our confidence, and while we rest securely, our cause is betrayed. Nor let me be thought too severe upon one of the most conspicuous politicians of the day—not selected invidiously, but at your own instance taken as a specimen to illustrate the bearing of a momentous question. For how sir do we judge in other cases. Does the position and influence of that man do more against the Temperance Reform, while he applauds the enterprise, giving forth strong words desires for its success, at the same time continues the traffic and use of the deadly agent of intoxication;—than the attitude and example of him, who, while in the traffic and use, ceases not to execrate our cause, praying for its utter defeat? The latter we may view as an uncompromising foe, while the former shall betray ourselves and our cause for “a mess of pottage”—while in the same breath he shall drop honied phrases of flattery fast as the refreshing rain upon our confiding souls. There is another view of this matter. Let us apply the touchstone of the Gospel. “By their *fruits* shall ye know them.” Where then is Mr. C. in regard to liberty and slavery? Again, to place it beyond the shadow of a doubt, “he that is not for us is against us.” I quote the substance, if not the words. Where then is Mr. C.? If he be for us why not leave the ground and society of the slave-holder, and move to the North—or emancipate, like the benevolent Birney, his slaves, and give himself to the consistent advocacy of freedom? Then will we welcome his eloquence in favor of liberty.

My conclusion is, as you doubtless anticipate from my remarks, that the Colonization Society had better take bold ground in favor of slavery, and never utter a word in favor of its abolition, than to take its present and former course. Then we could see its exact positions and bearings, we should oppose it with becoming zeal and energy, and the benevolent of the North, now associated in it, would come out, and, standing in clear light, accomplish a great and good work for the sighing slave. As it is, I think it worse by far than pure, unsophisticated slavery itself. For as not undisguised, shameless drunkenness, but moderate, equivocal participation, connected with a thousand professions and asseverations, leads to and confirms intemperance,—so the Colonization Society, and not unqualified slave-holding and kidnapping, leads to the toleration and continuance of slavery among benevolent but deluded freemen.

I must leave the question of the free people of color and Mr. G.'s influence upon them for a future time. Meanwhile I conclude in as good words as your own: “Would that men would open their eyes and see the tendency and effect of certain measures now attempted to be put in operation.” PASTOR IN CONNECTICUT.

What we have before said in reply to the several parts of our Correspondents arguments will answer, we trust, as a sufficient reply to the foregoing, which, it will be perceived, is chiefly a reiteration of what he had before advanced. We have no strength, at present, for a further reply.

We have at hand some remarks of the Hon. Henry Clay, made a few days since, which show, if his word may be credited, how he regards slavery and Colonization.

The success of this Society has exceeded the hopes of its founders. It was not deemed possible for a Society, with mere private means, to do more than *plant a colony*, and thus demonstrate the practicability of the object. When I look back, said Mr. C., on the twenty years during which this Society has existed, and consider what

it has done, I am impressed with the belief that it is the work of an overruling Providence. It was surrounded with difficulties at its outset, and it has at all times encountered opposition and misrepresentation. Recently a new school has sprung up; one which maintains that slavery is a blessing; that it is an indispensable element for the preservation of our own freedom! Of this school, I take the liberty to say **I AM NOT ONE**. There are two extremes of opinion on this subject, in neither of which do I concur. The first is that of those who regard slavery as *no evil, but a good*. I consider *slavery as a curse—a curse to the master; a wrong, a grievous wrong to the slave*. In the abstract, it is **ALL** wrong; and no possible contingency can make it right. It is condemned by all our notions of natural justice, and our maxims of natural political equality among men. Necessity, a stern political necessity alone, can excuse or justify it; a necessity arising from the fact that to give freedom to our slaves that they might remain with us, *would be doing them an injury, rather than a benefit*—would render their condition worse than it is at present.

That slavery was condemned by religion, he did not say. It was not his purpose to speak of it, except in its political relations. That slavery was a *blessing*, and ought to be perpetuated as a valuable institution, was one extreme, and those who occupied it had ever been opposed to African Colonization. But there was another extreme, and on that were to be found the advocates of immediate, unconditional, indiscriminate emancipation, without regard to consequences. These were none of your old fashioned gradual emancipationists, such as Franklin, Rush, and the other wise and benevolent Pennsylvanians who framed the scheme for the gradual removal of slavery from Pennsylvania, about the time of the origin of the Federal government. They were not of that class with whom he (Mr. C.) was proud to say he had acted in this State forty years ago to procure the adoption of a gradual system of emancipation, on such terms and under such regulations as might consist with the good order and highest interests of the Commonwealth.

It was not his object to have said so much, but merely to express his own feelings towards the Society, derived from twenty years' experience; his unshaken conviction of the utility and benevolence of the Colonization scheme, and of the strong claims which it presented for aid, to the State and National Governments. Nor could he omit to allude to the vast good it must confer upon Africa, by introducing among her people our religion. I am not (said Mr. C.) a professor of religion; and, as I have remarked on another occasion, I regret that I am not; I wish I were, I hope that I shall be. The longer I live the more sensible do I become of its utility; the more profoundly penetrated with its truth; the more entirely convinced that the religion we have received from our ancestors, the religion of Christ, is, of all religions, the best; and it alone can afford us an adequate solace in the hour of affliction. The Colonization scheme affords the means, and presents the best hopes of propagating this religion throughout Africa.

Mr. Clay, in the conclusion of his speech, recommends to the Legislature of Kentucky to appropriate their proportion of the surplus revenue to the Colonization cause. He really seems to wish the abolition of slavery.

NEWS FROM THE MISSIONS.

The following items of intelligence from Foreign Missions, are selected from the October number of the Missionary Herald.

Mr. Schaufler has administered baptism for the first time to a Jewish convert. His former name was *Naphthali Lifschitz*; his baptismal appellation is *Hermann Marcussohn*. The rite was performed in the German

Chapel at Constantinople, after a short sermon in the German language. About ten days before the baptism of this candidate, he was very fully and thoroughly examined by Messrs. Goodell, Dwight and Schaufler, and his replies, together with the whole evidence of his sincerity and deep piety were entirely satisfactory. Mr. S. had besides, previously, and very deliberately, gone over with his new convert the whole ground of Christian doctrine in a series of exercises at his own house, during which he notices a circumstance for the purpose of shewing how the soundness of the motives and desires of the candidate came out spontaneously, and in a manner strongly evincive of the feelings of a Christian heart.

"We had discussed all the points which have more especial reference to the work of conversion, e. g. repentance, faith, regeneration, love to Christ, the acceptance of the atonement, and an entire reliance upon Christ, in all temporal and spiritual matters, in life and in death, in time and in eternity. He agreed with me upon all points, and stuck to his hope, that all this entered, in some humble degree, into his experience and life. Still he appeared to be somewhat dissatisfied, as though something was missing yet, which he did not know how to spare, and it was this: he wanted to do something *great* for Christ; to be altogether engaged in something which had immediate and continual reference to him. Fearing that he might be tempted by pride, and our time being expired, I proposed to shew him in the next meeting how that desire of his would be satisfied; and thus we parted. During the next meeting, I dwelt upon the nature of holiness. A new view seemed opened for him; and he was now satisfied to sweep the room, or do any thing, *if he could be permitted to do it for Christ*."

There is one circumstance about this baptism, apart from all the other interesting conversations connected with it, which marks it as peculiar. The convert was admitted to no particular sect, but to the Christian (protestant and orthodox) church. No confession of faith was used, but the apostolic creed. Marcussohn is now with Mr. Schaufler as his amanuensis, in the construction of a dictionary in Hebrew, and Hebrew Spanish; and in the translation of Hengstenberg's "Seventy Weeks."

SANDWICH ISLANDS.

While the missionaries Thurston and Bishop were on their way from Kailua to Owahoo on the 1st of June last, the large church at the former place was consumed by fire. It was believed to be the work of an incendiary, but the perpetrator had not been discovered when Mr. Thurston wrote. Preparations are making for a large stone building on the same site; but in the imperfect state of the arts there, it is feared the work will occupy two years. At present, public worship is held in a school-house capable of seating 1,000 or 1,200 persons.

Messrs. Green and Armstrong, missionaries in the island of Maui, say:

Like other heathen nations, the people of Hawaii seem to hold life and health at a very cheap rate. As a general thing, they take little care of themselves. Many of them wear clothes more for display than for comfort. In time of sickness, very few ever call for medicine, and their wretchedness must often be extremely great. They live in houses small, filthy, and open to the rain. They are exceedingly slovenly in their habitations and persons; in short, their habits of living seem to invite disease to attack them in all the members of their body. More than two die every year where one is born; and go where we will, we see the subjects of disease, which show but too plainly the intimate connection between sin and suffering.

Their temptations to indulge indolent habits, are exceedingly strong. They can obtain the means of living by working an hour or two each day; clothes they can dispense with; and every thing in the shape of a house, which will afford them a place to lounge and sleep, shel-

tered from the sun and rain, will answer their purpose. If urged to build for themselves better houses, they will plead their poverty. Not one man perhaps in a hundred has a saw, a plane, or even a gimblet; or, provided he has these, who will teach him to use them? Or if he obtain a teacher, who will assist him to procure lumber? Or he may refuse to seek better accommodations on the ground that he holds the land on which his miserable hut now stands, by the most uncertain tenure. He can have no security, if he build a better house, that it shall not be unceremoniously snatched from him and all his hard-earned possessions given to his indolent neighbor. Now we are urging them by every motive in our power, to wake up to a sense of their wretchedness and sin. We are urging them to abandon their habits of idleness and their heathenish methods of living, to build them better houses, and learn the arts and usages of civilized life. We have the pleasure of saying that our efforts in this respect, have not been altogether in vain. We have a small society, the members of which have voluntarily pledged themselves to abandon the use of tobacco, build themselves better houses, clothe and school their children, and subject them to wholesome discipline. A few houses built of mud bricks dried in the sun, are now nearly finished, and we expect to see great improvement in this respect.

Could you see as we do, the people herding—it seems a misnomer to say living—together in a small dirty house, men, women, and children, sometime swine, often dogs—could you see church members and the openly vicious, all lying in a single apartment, you could not think that we were turning aside from our work to help them to better accommodations, for they need help—must be assisted, or they will continue to live after their old, dark-hearted, heathenish manner. Especially does the female part of our charge demand our sympathy and aid.

By a new census taken within a few weeks, by the missionaries, it appears that there is a constant and rapid depopulation going on in the Sandwich islands. This is doubtless the physical effect of their debased moral condition, and of the practices which heathenism has generated amongst the people. The only remedy to save them from eventual extermination is christianity, with its concomitant civil and social benefits. But what is done must be done quickly. The children now average from one third to one fourth only, of the total population. Happily the aspect of the missions is more favorable than for a long time previously.

Messrs. Green and Armstrong, missionaries on the island of Maui, say that in their school operations lately revised and improved, and now very extensive, they have, as in every thing else that is good, the hearty co-operation of their worthy young chief Hoapili. This patriotic ruler was himself three years in the missionary high school: and his conduct and influence shows what may be hoped for when the generation now under instruction shall take the place of their barbarous and comparatively incorrigible fathers. Hoapili has issued a decree requiring all the children over four years of age to attend school, and exempting their teachers from any other work than that of teaching.

CEYLON.

From a letter of Mr. Hoisington's of the 17th December, it appears that the effects of the effusion of the Holy Spirit in the autumn, still continued; and that of the eighty-five who were formerly mentioned as enquirers, as many as forty stood, at that time in the relation of candidates for admission to the church. Both the girl's school and the church at Oodoville have also enjoyed a season of refreshing. Several of the scholars give hopeful evidence of conversion.

SIAM.

Mr. Robinson, writing from Bangkok early in January

last, among many facts of an encouraging character in relation to Siam, generally, expresses his conviction of the expediency of opening an Anglo Siamese School in the capital. Many, he says, are desirous of learning English, among whom are some of the men in power. Many of the nobles he thinks, would send their children: and the results of such a movement on the prospects of the mission are obvious. He pleads earnestly for some competent young man from the United States, to go out, carrying with him the elementary books necessary to set up an English school. Who will go?

CANADA.

From the Rev. R. V. Hall, La-prairie, Lower Canada.

It is now one year since I began my missionary labor in this place. I had heard much about the people here, both before and after I set out to come to Canada. One good man, with whom I conversed while on my journey, told me he was well acquainted with this country, and he expressed his regret that I was coming to La prairie, for, said he, "it is the Sodom of all Lower Canada. There are not righteous men enough in it to save it, and I consider all labor in such a place as entirely useless."

Such reports nearly destroyed all my hopes of being useful, but as I had received instructions to go to La-prairie, I could not do otherwise than go forward, and I did it, with the full expectation of seeing many of "the sons of Anak in the land." On my arrival here, I found a small band of the professed followers of Christ, who had recently been organized into a Church by the Rev. W. F. Curry. I made it my business to visit the members of the church, all of which spoke of serious trials, and the many difficulties with which they were surrounded. I thought that so many complaints betokened no good."

One thing, however, I saw, which gave me some consolation; among all their complaints, I heard no one member of the church find fault with another, but they seemed to have learned the Christian duty of "loving one another."

The first meeting I attended was a prayer meeting, and when I heard them all breathe out their fervent supplications before a throne of grace, I felt that the Lord was in their midst, and seemed to say by his Spirit, "fear not little flock, it is your Father's good pleasure to give you the kingdom."

We established three or four weekly prayer meetings in different parts of the village. For some time, none but the members of the church could be prevailed on to attend these meetings; but although the impenitent were not present, they were not forgotten by Christians in their prayers. After several weeks, four or five impenitent persons were seen in the praying circle. It was soon manifest that the Spirit was striving with them, and they were constrained to inquire what they should do to be saved. One young woman who had lived most of her life in the city of New York, and had recently come to this place to spend a winter with a relative, appeared to have a deep sense of her sins. She said she had been taught the duty of loving God by a pious mother, and that she had set under the sound of the gospel from early childhood. But she confessed that she had misimproved every privilege, and had often grieved away the Holy Spirit. She requested Christians to pray for her, and soon thought that she found the Saviour to be precious to her soul. She has since confessed him before the world by uniting with the people of God. Two or three others, about the same time, thought that they had passed from death unto life.

About the first of December our meetings became very solemn and deeply interesting. Among the impenitent who attended our prayer meetings were seen several individuals, who had for years absented themselves from any place of religious worship. They now began to feel that they were not disinterested spectators, but

that religion was a subject in which they were interested, and had something to do to be saved. Within a few weeks, about 18 professed to have submitted their hearts to God, twelve of whom have since united with our church. During the months of February, March, April, and May, the Lord was in our midst by his Spirit, "convincing of sin, of righteousness, and of judgment to come," and quite a number, I trust, were persuaded to flee from the wrath to come, and lay hold on the hope set before them in the Gospel. There have been added to our little church during the past year, on profession of their faith, 32, and 5 by letters from other churches. Others, we trust, have been converted, some of whom have united with other churches, and some have not, as yet, united with any church. Though the number is not large who have been born again, and we have great reason to mourn when we see the thousands of dying souls around us, yet surrounded as we are by error, superstition and idolatry in its worst form, we feel that God hath done great things for us, whereof we are glad,—to his name be all the glory.

Our congregation feel under great obligation to the A. H. M. Society, for the aid they have received from them and as an expression of their gratitude, they have contributed to that Society \$100 during the past year, \$50 to the A. B. C. F. M., \$30 Sabbath Schools, and about \$25 to the temperance cause.

I have endeavored, so far as I could, to abide by the general instructions annexed to my commission, but so loud has been the "Macedonian cry" for help from the north and the south, from the east and the west, that I have ventured to put a liberal construction on one of the injunctions, and instead of spending all my time in this place, I have spent three months in missionary labor, during which I have traveled more than three thousand miles, distributed 12,000 pages of tracts, and 100 numbers of the eighth report of the Am. Temperance Society. These tracts and reports have, in most instances, been gratefully received, and, I hope have done some good.

In these missionary excursions, I have endeavored to ascertain the moral condition of the country, to preach the gospel in public and in private, to warn the wicked, to instruct the ignorant, to console the afflicted, and to encourage the Christian. In some places where I preached, the people were so anxious to hear, that they would stand in the open air, even in cold days during the winter, rather than be deprived of a privilege they seldom enjoyed.

In the town of —, I found about 1000 Protestant inhabitants nearly all famishing for the bread of life. Here I preached to a large and attentive congregation, and during the exercises, the eyes of all, both old and young, were filled with tears. At the close of the sermon, one old lady came to me and said—"bless God, that I live to see this day;—I have not heard a sermon before in twelve years, but blessed be God, that I have had the privilege of hearing one more sermon before I die."

I have seen much that would pain the heart of a Christian, but I will not attempt to describe it. Could a Jeremiah behold this land, methinks he would exclaim as he did of old, "O that my head were waters and mine eyes a fountain of tears." But while there is reason to mourn, there is also reason to rejoice. The day has come, when Christians begin to feel, and act, and pray, for Canada. I doubt not their prayers will be heard, and that the Lord will send forth laborers into this part of his vineyard, to gather the wheat into his garner.

I am convinced that many obstacles must be removed, before "the word of the Lord, shall have free course and be glorified" in this country. To say nothing of the thousands of the devoted followers of the "Beast," who are pledged to oppose the spread of the Gospel, there are many other obstructions. I shall mention only three,—*In-temperance, Sabbath-breaking, and Ignorance.*

1st. **INTEMPERANCE.**—I have not statistics before me, sufficient to give an accurate statement of the amount annually consumed in this province; but from what I have seen during the past year, I should judge it was immense. Very many of the people are extremely poor and I have no doubt that nearly all their poverty is occasioned, directly or indirectly, by ardent spirits. Many families, while they beg their bread or go without it, have plenty of whisky, and while thousands of the "chosen band of Mother Church" are nearly in a state of starvation, and are burning up both body and soul in the liquid element, it is well known, that many of the Catholic priests are opposed to every effort to prevent intemperance; and that they dread a temperance reformation among the people as they would the plague; they know too well, that if their people become temperate, they will not pay proper homage to "the Mother of Harlots."

But, Roman Catholics are not the only people who pay tribute to Alcohol; but many of the Protestants sacrifice all they have at his shrine.

Some with whom I have conversed, never heard of a temperance society, and when told that people can live without rum and brandy, appear to doubt it. Many others have heard of such a society "by the hearing of the ear," but their eyes never saw one, and the numbers who touch not and taste not, are "few and far between."—Hence the importance of a great temperance reformation in order that the kingdom of God may come with power.

2d. **VIOLATION OF THE SABBATH.**—Where intemperance prevails, as it does in this country, it is unnecessary to say, that the Sabbath is nearly swept away. There is a *Seventh day* observed here, but instead of being kept as the Lord's day, by many it is only observed as a day of mirth and folly. On this day, *Bacchus* receives double homage. On this day, from our sanctuary, may be seen more buyers and sellers in the shambles than on any other day. From the same place, may be seen twice the number of passengers in the steamboats and rail-road cars; and not unfrequently, may be seen those from the states who are called *Christians*, and keep the Sabbath when at home, but, who pass on in the crowd here on the Sabbath, as though they had got beyond the jurisdiction of the King Eternal, because they have got into Canada. Surely the Sabbath must be better observed, before the Gospel can have its legitimate influence upon the souls of men.

3d. **IGNORANCE.**—This is extensive and deplorable. There is great need of good common schools, and of Sabbath schools; but I have not room to enlarge on this point. I will conclude, by asking *Christians* to remember Canada in their prayers,—remember those who are endeavoring to disseminate light and truth in this dark and benighted country; pray that the word of the Lord may "have free course and be glorified."

Home Missionary,

For the *Intelligencer*.

THIRD ANNUAL REPORT

OF THE NEW HAVEN ORPHAN ASYLUM.

In an Institution of benevolence, confined to one object, the events of one year so nearly resemble those of another, that but little variety can be expected in the record of each succeeding year. All reasonable demands seem to be answered, when we can report a year of general prosperity and success in the business of the Institution. In the year that has just closed, we have found much cause for gratitude and encouragement; together with corresponding occasions for exertion and solicitude. We have been led to feel the necessity of increased vigilance in the duty of protecting and providing for the helpless charge under our care, while we have still to contend with prejudice and opposition in various

forms; experiencing on a larger scale the trials and vicissitudes which more or less visit every household establishment.

The house and lot, now occupied by the Orphan Asylum, have been purchased, during the last year, and paid for by a subscription raised among the citizens of New Haven. Some donations in clothing and provisions have been received, which were peculiarly acceptable in aiding to lighten the expenses, and mitigate the uncommon severities of the last winter. The house, (which is only capable of accommodating fifteen or sixteen children,) has been full during the whole year; and as fast as the children are provided with good situations, or removed by their friends, their places are filled by other needy applicants. Did the sympathy and liberality of the community enable us to enlarge our means of doing good, we should not so often be under the painful necessity of turning away the wretched and the suffering, with the plea of our inability to help them. Application to the Board of Managers from those in extreme need, are numerous: and treble the number of destitute children might be received, did the premises afford the necessary accommodations, or a ready benevolence on the part of our citizens, provide the means of support. The most important point to be gained, therefore, is to secure an increase of public interest to this cause. A conviction of the usefulness and importance of the object can only be obtained by a personal acquaintance with the interests of the establishment. No one has visited this Institution, without expressing a deep conviction of the good that was here effected, and a personal interest which could never be attained by description, or abstract reflection. One of our most honored citizens for wisdom and benevolence,—one to whom we are largely indebted for assistance and encouragement, and who has known more probably of the concerns of the Orphan Asylum, than any other gentleman in the city;—has said, on the ground of his own knowledge and observation, that no association or effort among us is doing the direct amount of good, for its limited means and compass, that is done in and by the Orphan Asylum. Yet, the efforts of those who would sustain this Institution, are checked and discouraged by the backwardness of the affluent, in contributing a small portion of their abundance to the support of the helpless and destitute. When soliciting assistance, we have been repeatedly referred to the provision of the town, and directed to let the children go to the alms house. We would ask those who give this advice, to go themselves to the alms-house, and learn what are its advantages for training children. Let them stay there until they become acquainted with the character of its inmates. But they already know it to be the receptacle of veterans in vice and indolence. The virtuous poor are rarely the tenants of an alms-house. It is the worthless and dishonest vagrant; the disabled drunkard; the licentious and profane, whose complainings are heard within these walls;—and whose lessons are to become the schooling of the children, so deplorably unfortunate as to be exposed to their influence and example. From whence springs the deep-rooted prejudice and aversion which the inmates themselves entertain for the place which is by many esteemed so desirable a home? The poor wretch who has no shelter but in the temporary provisions of charity;—often no other lodging-place than the street, will beg to be taken any where rather than to the alms-house; will implore to be left to die by the way-side, rather than be lodged within its walls. We cannot suppose these prejudices to be always reasonable or well grounded; but in looking at their source, as well as the subjects of them, we would ask whether the alms-house can be the best possible place in which to bring up children so as to make them blessings instead of scourges to the community? We must have alms-houses—but, unless we would have a nation abounding with criminals and paupers, we must have houses of refuge for the innocent—

asylums, where destitute children may be instructed, and rescued from the certain ruin involved in their present circumstances.

Many seem to believe that a few scattered and distant asylums will answer the wants of a country. But those who know the most concerning the poor, will find no place so small as to render such an institution unwise or unprofitable. Every village and hamlet should have a house of refuge for the orphan and destitute—and liberal hands and kind hearts to supply the wants of the needy and helpless.

New Haven, May 1836.

WANTS OF THE AMERICAN BOARD.

Statements like the following were made in our churches last Sabbath, by Agents of the Board, which we publish for the prayerful consideration of our readers. In these circumstances, let every one seriously ask himself, Am I doing what I should for the salvation of the world?

The Board has no expectation that the missionaries from the U. S. are the men who are to convert the world. They are but pioneers in the work. Every missionary station is a radiating point, which is to shed its light on the surrounding darkness. It is the policy of the Board to multiply these points in every desirable position, in every heathen land. When this is done, their next object is to establish schools for the education of native children and youth, and as soon as possible to establish high schools and colleges, in which are to be trained the native helpers and preachers, through whose instrumentality the heathen world is to be brought under the dominion of Jesus Christ.

With reference to this object, the Prudential Board has recently made a particular survey of the world, which has resulted in the full conviction that such are the wants of the heathen, and such the present indications and openings of Providence, that not less than 1,200 missionaries are this moment needed to fill important posts in the heathen world; and 1,200 at least should be sent out within the next year.

A greater number than at any former period are now at home, under appointment, and waiting the direction of the Board. A greater number by far in our colleges and theological seminaries, are willing and anxious to add their names to the roll of Foreign Missionaries. But, the Board is now nearly \$40,000 in debt, though the receipts of the last year very much exceed those of any previous year; and to carry on their operations, on the enlarged scale, which they contemplate, will require, for the ensuing year, a sum not less than \$300,000. Now then the question and the only question is, will the churches approve the enlarged and noble plans of the American Board? The Board are happy in the encouragement which has been afforded them by the responses of the churches which have hitherto been visited. They believe the churches will sustain them. But the approbation which they ask is, not that of mere acquiescence, but that of their contributions so increased as that they shall (agreeably to the allusion of the Rev. H. Reed) raise so high the fountain, that its streams shall irrigate and fertilize the dreary deserts of our world, and make glad the city of our God.

This cannot be effected without men and money; neither can they accomplish it without prayer. Prayer, after all, in the opinion of the missionaries, is the principal instrumentality for the subjugation of a revolted world. The instrumentality of men and money is merely human: but prayer brings in requisition Divine Efficiency, for the accomplishment of purposes infinitely desirable, not to the universe only, but to God.

NEW PUBLICATIONS.

MEMOIRS OF DR. NEVINS.—Dr. Nevins was one of the excellent of this generation. His modesty prevented him from

committing much to the press during several years of his ministry; but when, in the Providence of God, he was prevented by bodily infirmity from preaching, his ardent desire to be useful overcame his diffidence, and in the last few months of his life he wrote much for the press. Few writers have a better style for popular reading. Few writers for weekly journals have succeeded better than he did in a series of Essays in the *N. Y. Observer*, which have recently been collected in the neat little volume entitled "Practical Thoughts," which we recently noticed, and which we occasionally copy into our paper. They are eminently practical thoughts, and such are all his writings. He was getting above this world, and he viewed it in some measure as it is. He was rising towards heaven, and he wrote and published his feelings in view of its glories. His writings will remain behind him a sweet savor of his piety, and though dead he will yet speak, and we trust profitably, to the generations who shall come after him.

The present volume is an octavo, neatly printed, with a steel portrait of Dr. N.: a part of it is made up of his life, from his diary, letters, &c.; and the other part, of selections from his unpublished writings. Mr. Maltby has the book for sale, and we hope a great many will read it.

YOUNG MAN'S MANUAL.—The Genuineness and Authenticity of the New Testament. By Timothy Dwight, D. D.; and an answer to the question, Why are you a Christian? By John Clarke, D. D., Hartford: P. B. Gleason & Co. 1836; 4mo. 142 pp.

To praise the works of such men, would be wholly gratuitous. Probably no man in our country in the last generation, did more to arrest the progress of Infidelity than Dr. Dwight: and now when systematic and special efforts are made to disseminate Infidel principles through the land we regard it very timely that this little book is given to the public. It contains, in brief compass, the most important arguments in defense of Christianity. Every youth should be thoroughly acquainted with these principles; and the more advanced in life, who are conscious of insecurity, and are ready to settle upon any thing which shall afford them temporary quiet, may, by this instrumentality, be prevented from resting in a visionary philosophy, which will prove their ruin. The book is for sale by Messrs. Herriek & Noyes.

RELIGIOUS SUMMARY.

A subscription has opened in London on the recommendation of the Bishop of London, for the erection of fifty new churches in the metropolis. A long list of subscriptions is advertised, amounting to more than 50,000l. already obtained, at the head of which is the name of the King, who subscribes 1,000l., and the Queen 300l. The Archbishop of Canterbury subscribes 1,000l., the Bishop of London 2,000l., and "A Clergyman seeking treasure in heaven," 5,000l.

INFLUENCE OF RELIGIOUS INSTRUCTION IN DIMINISHING CRIME.—In addition to all the facts on this subject, which are furnished by the records of jurisprudence, both in our own country and Great Britain, we have one testimony from a quarter very unlooked for—the Hottentots.

The Calcutta Christian Observer for March last, contains the following statement made to the celebrated Dr. Philip, of the Cape of Good Hope, by the Hon. Judge Burton, after a circuit in his official character. That gentleman says that he had made three journeys over the colony as a circuit judge: that during these circuits he had nine hundred cases before him; and that only two of these cases were connected with Hottentots who belonged to missionary institutions, and that neither of them were aggravated cases.

The Congregational church and society in Haddam, Conn., have unanimously invited the Rev. John Marsh of Philadelphia, to return and again become their pastor.

The Rev. Jonathan Brace, Junr., of Hartford, has received an unanimous call to become pastor of the First Presbyterian church in Brooklyn.

Rev. Carlos Smith, of Manlius, N. Y., has received and accepted a call to become the pastor of the Presbyterian church in Painesville, Ohio.

Rev. John C. Backus, of the Princeton Seminary, is installed over the Church in Baltimore, of which Dr. Nevins was pastor.

The body of the Rev. Evan Roberts, of Steuben, Oneida county, N. Y., was found in the Lock of the Cana! last week. He was murdered, robbed of his watch and about \$100 in money.

A large theatre in the city of New-York was lately destroyed by fire. Within three days after its occurrence, its owner announced his intention of rebuilding it on a scale of great magnificence, and states in his address to the public, that in the last eight years he has received at the theatre nearly seven hundred thousand dollars. Yet this is but one of several houses of this description constantly open in that city.

It appears from a notice which is circulating in the papers, that a convention of Infidels is shortly to be held at Saratoga, for the purpose of forming a National Infidel Tract Society.

The Rev. Samuel K. May of Brooklyn, Conn., has received and accepted an invitation to take the pastoral charge of the 2d Unitarian Congregational Society in Scituate, Mass. His relation to the Church and Society in Brooklyn is accordingly dissolved.

SOUTH CONSOCIATION OF LITCHFIELD COUNTY, met at Litchfield, on Tuesday last, and after hearing statements in relation to the call of Rev. Mr. Hickok, to be Professor in Western Reserve College, "decided that they cannot dismiss Mr. Hickok without the consent of the Society."

The Rev. Lancelot B. Minor, the Rev. John Payne, and the Rev. Thomas S. Savage, M. D., are appointed, by the committee of the Episcopal Church for Foreign Missions, Missionaries to Africa, and their station fixed at Cape Palmas in the Maryland Colony.

Mr. William C. Sampson, superintendent of the printing establishment at Bombay, connected with the Mahratna mission, died at Alleppie, on the 2d of December last. His disease was pulmonary consumption.

INAUGURATION AT WILLIAMS COLLEGE.—On Thursday, 15th ult. the Rev. Mark Hopkins was inaugurated as President of Williams College. The public religious services commenced by singing a hymn selected for the occasion. The doings of the Board of Trustees, in relation to the Presidency, were read by D. N. Dewey, Esq., their Secretary. The introductory prayer was offered by Rev. D. D. Field, of Stockbridge. The act of inauguration and charge to the President elect, were by Rev. Dr. Shepard, of Lenox. After an able and appropriate address by President Hopkins, on the subject of education, an Ecclesiastical Council convened for that purpose, proceeded to set him apart to the work of the gospel ministry, by prayer and the laying on of the hands of the Presbytery. Rev. Dr. Cooley, of Granville, offered the ordaining prayer; Rev. Dr. Shepard gave the charge; Rev. E. W. Dwight, of Richmond, gave the right hand of fellowship; and Rev. Dr. Griffin, late President of the College, offered the concluding prayer.—*Mass Eagle.*

Princeton College.—The Commencement of this ancient institution took place on Wednesday, the 28th ult. Sixty-six students of the Senior Class received the degree of A. B. The degree of L. L. D. was conferred on the Hon. Stevenson Archer, of Md.; that of D. D. on the Rev. John Witherspoon, of Camden, S. C. The degree of A. M. was conferred on Rev. James Scott, of N. J.; Wm. B. Kinney, of Newark, N. J.; Horatio N. Robinson, of Canandaigua, N. Y.; Archibald Alexander, Jr., M. D. of Princeton, and the degree of A. B. on David A. Frame.

The Utica Whig states that the trustees of Hamilton College, have appointed the Hon. Alfred Concklin, Judge

of the U. S. district court for the second district of the State, to the Maynard Professorship of Law and Political Economy in that Institution.

Check rising Passion.—At Augusta, Maine, one day last week, says the Hallowell Press of the 28th ult., Mr. Wm. Lambard, merchant, having occasion for a cooper, sent for a Mr. Chadwick, but when he arrived he was so much intoxicated as to be incapable of performing his business. Mr. L. reproached him for his drunkenness, and sent for another cooper. Chadwick was enraged, and followed Mr. Lambard with the most violent and abusive language, when Mr. L. suddenly giving way to passion, seized a stick of wood, and struck Chadwick across the head, laying open his skull in a fearful manner. Lambard was taken before a justice, and gave bonds in the sum of \$5,000 for his appearance at Court. Chadwick still lingers, and it is thought barely possible he may recover. Mr. Lambard is connected with some of the first families in Augusta.

It is announced that the New Testament for the blind, printed with raised letters, so that they can be read by the sense of touch, is completed at Boston, in two volumes.

Rev. Isaac N. Wyckoff, of Catskill, has accepted the invitation of the Second Reformed Dutch Church in Albany to become their pastor.

The Rev. Joel Mann, of Greenwich, Conn., has been unanimously elected pastor of the Presbyterian Church situated at the corner of Catharine and Madison streets, New York, and has signified his acceptance of the appointment.

Award of four Premiums.—The committee to whom was referred the examination of manuscripts for four premiums of \$50 each for the tract "best adapted to interest the great mass of readers and guide them individually to Christ, and for general distribution as an introduction and auxiliary to Christian effort and prayer for the salvation of men," report that 122 manuscripts have been submitted to them, on examining which they resolved to award the premiums to Nos. 10, 72, 98, and 119. On opening the envelopes, the authors were found to be as follows: No. 10, "The Child an Hundred Years Old," by Rev. Wm. S. Plummer, Richmond, Va.; No. 72, "Marks of Religious Declension," by H. R.; No. 98, "What is it to believe on Christ?" by Rev. John W. Chickering, Portland, Me.; No. 119, "George Vining, or the Mother's Last Prayer," by Rev. Wm. A. Halllock, Cor. Sec. of the American Tract Society. Each of the four manuscripts have been approved by the committee of the American Tract Society, and will soon be issued; a number of other manuscripts have been recommended to their attention, with a view to publication.

The Annual Commencement at Columbia College, in New York, took place on Tuesday. Number of graduates 20. The honorary degree of Master of Arts was conferred on the Rev. Benjamin Lucock, minister of the churches of St. Paul and St. John, in the island of St. Croix; the honorary degree of Doctor of Divinity, upon the Rev. Benjamin Hale, President of Geneva College; and the honorary degree of Doctor of Laws, upon Jacob Sutherland, Esq., one of the Judges of Supreme Court of the state of New York, and upon Henry Vethake, M. A., formerly a Mathematical Instructor in this College,

and now President of Washington College, Lexington, Virginia.

The Annual Commencement at Kenyon College, Ohio, took place on the 5th inst. Graduates 11.

Awful Providence.—An awful dispensation of Providence occurred in the parish of Iwer, England, on the 13th of August last. A man who was employed as an excavator, on a portion of the line of the Great Western Railway, while swearing in the most revolting manner, was suddenly and instantaneously deprived of his speech, and now, although in the full possession of all his other faculties, he is wholly unable to communicate his ideas otherwise than by writing.—*London paper.*

A clergyman in Baltimore, a few days ago, officiated at the baptism of an infant at which there were present five generations in a direct line, viz: the child, its grandmother, its great grandmother, and its great great grandmother.

TEMPERANCE NOTICE.—The friends of Temperance in the several towns within the county of New-Haven, are hereby informed, that they can be furnished with Temperance Almanacs, for gratuitous distribution, published by the American Temperance Society, for the year 1837—by calling at the Store of the subscribers, No. 2 Central Row, Chapel-street, New-Haven, for the very small price of One Dollar a 100.

S. P. DAVIS & SON,
Agents for City Temperance Society.

TEMPERANCE NOTICE.—A Semi-Annual Meeting of the New-Haven County Temperance Society, will be held at *Fair Haven* on Tuesday the 25th day of October instant, at 10 o'clock A. M. It is particularly desirable that all the Societies throughout the County should be represented at this meeting. W. K. TOWNSEND, Secretary.

A CARD.—The Committee of the Church in Yale College would gratefully acknowledge the receipt of *Five Dollars*, from some friend, to aid in defraying the expenses of the Church in its efforts to promote the interests of the Redeemer's kingdom in the Institution.

MARRIED.

On Thursday evening, the 29th ult., in St. Luke's Church, N. York, by the Rev. Samuel Seabury, the Rev. Amos Billings Beach, of Litchfield, to Miss Catherine Ann Ritter, and the Rev. Pierre Teller Babbitt, of Woodbury, Conn., to Miss Juliet Matilda, daughters of Mr. Floyd Smith, of N. York.

DIED.

At Scotland, Windham Co., on the 29th ult., Rev. Jesse Fisher, aged 59.

At East Haven, on the 17th ult., Mr. Caleb Chedsey, aged 73. At North Guilford, on the 3d inst., Mr. Melzar Bartlett, aged about 32.

At Ashley, Mass., Mrs. Mary Ann Kendall, wife of Rev. John B. Kendall, late of Bethany, Conn., and daughter of Stephen Wyman, Esq., of the former place.

In New York, Mr. Theodotus Hunt, aged 74 years, and old and respectable inhabitant of Brooklyn.

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